

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lli, 7.

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Originals.

**CORRESPONDENCE,**  
Between Rev. CHARLES G. SELLECK, Pastor of  
the Presbyterian Church, Ridgefield, Conn.  
and Br. S. J. HILLYER, North-Salem, N. Y.

Letter from Mr. Selleck.

Ridgefield, Conn. Jan. 17th, 1835.

SIR—I received not many days since a printed pamphlet of your own, the object of which was to vindicate the doctrine of Universal Salvation. What your particular object might have been in sending it to me I am at a loss to know. If it was a matter of mere courtesy, I thank you for it, on the same principle that I would thank any man for civil and respectful attentions.—But if your object was to convert me to your views of revealed truth, as therein exhibited and maintained, I am compelled in seriousness to tell you, that I feel no thankfulness at all. The language of scripture on the subject of man's salvation being as it is, I must repel your doctrine as I would the first temptation in Eden, "Ye shall not surely die." Sir, my heart bleeds for you, when I look at the evidence your pamphlet contains of your blindness to the *truth as it is in Jesus*—of the error which rests upon you heart, (I will not say mind,) respecting the nature of sincere conversion to God. You must be born again—I am sure—he born of the *Spirit*, or you will never realize that endless felicity which in your pamphlet you tender to *all*, the righteous and the wicked. God has shown me I trust, the "plague of my own heart," that I was exposed to the curse of a broken law, and that I deserved its penalty. I was led, also, by the same divine influence, (for my heart was surely set the other way,) to apprehend Christ as "the end of the law for righteousness to every one that believeth." You must also experience a similar change, or, notwithstanding you have preached to others, you, yourself will be "a cast away." I address you thus plainly, not from any malignant feelings of heart—no, be it far from me—but because I love your soul, and would rejoice to be the humble instrument of leading you to a discovery of your danger and of the only way of escape. I see that you are intrenched behind fatal error, and nothing but the plain truth will do you any good. I know indeed that what I may write will not, itself, change your views. God may use it as the means of fastening conviction on your heart, and of leading you to a knowledge of the truth.

There is one thing I wish to tell you, in particular. You are not, and never have been, per-

fectly satisfied of the truth of your own views. There is a secret whispering in your conscience all the while, that you *may* be in *error*, and that *that error* will be fatal you, and to others. If you are wrong, Sir, it will not be easy for you to conceive of the depth of your final misery. While on the other hand, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

One thing more, and I shall close. It is the idea implied in the language of your discourse that St. Paul, who, you say, well understood the doctrines of Scripture, was himself an Universalist, and that he preached the doctrine of universal salvation. Now sir, you know that it is folly to maintain such an idea as that. You have read Paul. Would to God you had read him to better purpose! You know that by "the terror of the Lord" he "persuaded men." He taught clearly that God would "render unto every man according to his deeds. To them, who, by patient continuance in well doing, seek for glory, and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Again to the Thessalonians he says, "seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

It is useless to multiply quotations. Such is Paul's language, and that it is totally inconsistent with the doctrine you avow, is as manifest as language could make it.

With the sincerest esteem and the most fervent desires for your spiritual well-being,

I am your's, CHARLES G. SELLECK.  
Rev. Mr. HILLYER.

Reply.

January 20th, 1835.

DEAR SIR—Yours of the 17th inst. is now before me. Its contents have received my careful attention. And I now tender to you my thanks for the notice you have taken of me. Believing as you profess, that I am "intrenched behind fatal error," you manifest a consistency in putting forth an effort, to rescue me from the danger which you suppose awaits me. This was your duty as well as privilege.

But before paying the attention to your letter which it demands, I desire to efface from your mind, an erroneous, though innocent, impression which now rests upon it. You suppose the pamphlet to which you allude was addressed to you by me. This is a mistake. It was sent to you by a friend\* of mine who has several for distribution.

\* Hezekiah Scott, Esq.

As the sermon entitled "The Gospel of Christ," contains in your opinion erroneous sentiments, I regret that you have not descended to point them out. Your saying that you must repel my doctrine as you would the first temptation in Eden, throws no light upon the subject. In penning that discourse my object was to elucidate gospel truth; and in my subsequent reflections upon it, I have not been able to discover any errors in doctrine. If, however, it contain erroneous sentiments, I am as much interested to know it as others. And he, who, in the spirit of candor would point them out to me, should be regarded as my benefactor. Will you therefore have the kindness to call my mind particularly to those propositions in that sermon which you consider founded in error?

If you intended to insinuate that the language of the tempter is in accordance with Universalism, you will allow me to correct your mistake. It is the belief of all Universalists that God pronounced the truth when he said to Adam, "in the day that thou eatest thereof, thou shalt surely die;" and that the serpent, in saying, "ye shall not surely die" told a positive falsehood. Adam died on the very day of his transgression, "For to be carnally minded is death, but to be spiritually minded is life and peace."

All that the Scriptures say about being "born again," I most firmly believe. But whether I have been born of the spirit or not, may not become me to speak. You will permit me, however, to say, that I am unable to determine how you, to whom I am a stranger, can presume to have so much knowledge of my spiritual condition. I regret that my supposed blindness should disturb the peace of your mind, or cause your heart to bleed. But for your consolation, let me assure you that if I am blind it is a good evidence that I am to be led. For God who cannot lie hath said, "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."

That Christ Jesus came into the world to save sinners, of whom the apostle acknowledged himself chief, is a faithful saying and worthy of all acceptation. But that "the wicked" will be saved in their sins, forms no part of Universalism. The following declarations contain my views on this point. "Thou shalt call his name Jesus: for he shall save his people from their sins." "Behold the lamb of God which taketh away the sin of the world."

I believe in all the laws and penalties which God has revealed to man. But I have never been able to find a law in any part of the sacred volume with a penalty annexed thereto which requires the endless misery of one creature that God has made. If you have discovered such a law will you do me the favor to refer me to it.

In speaking of me, you refer to 1 Cor. ix, 27, which reads thus, "But I keep under my body, and bring it into subjection; lest that by any

means, when I have preached to others, I myself should be a castaway." But are you willing to admit that it was possible for *elect* Paul to be endlessly miserable when he has so positively said, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Dr. Gill says, "I myself should be a castaway, or rejected, or disapproved of: that is by men."

Was there not an impropriety in your saying that I am not, and never have been perfectly satisfied with the truth of my views? I have derived my views from the word of God; why cannot I therefore be perfectly satisfied with his testimony? He has said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Let me assure you then that I feel perfectly satisfied with the oath of that Being who cannot lie.

The passage in Dan. xii, 3, which you are pleased to contrast with your description of my "final misery," has no reference to a future state.

That Paul, previous to his being acquainted with the gospel of Christ, was far from being a Universalist, either in theory or practice, I readily admit. I do not deny but that he then believed in endless misery. But that after his conversion to the truth, he not only believed, but clearly taught the doctrine of Universal salvation, I most firmly believe. And in saying this I no not know that I manifest "folly." After noticing the passages of Scripture by you cited, I shall attempt to prove that Paul was a Universalist.

The first passage you quote to show that Paul was a Limitarian is 2 Cor. v, 11, "Knowing therefore the terror of the Lord we persuade men." You are doubtless aware that the word *phobon*, translated terror, in this passage, is frequently rendered *fear*. And that this is its true meaning in this place, we have the authority of the learned Dr. A. Clarke. But even admitting that the word terror is the correct translation, it affords no evidence whatever that a part of our race will be eternally miserable.

You next cite Rom. ii, 6-9. But what has that to do with endless misery? That God will render to every man according to his deeds, is a truth, as firmly believed, and as positively taught, by Universalists as by any other people; yea, they are the *only* people that consistently contend that "he that doeth wrong shall receive for the wrong which he hath done," and that "there is no respect of persons." For all other denominations hold out a way of escape from the just demerit of sin, through the medium of certain means, although it is said that God "will by no means clear the guilty." If you can show that either the word indignation, wrath, tribulation, or anguish, signifies endless misery, this passage will prove that Paul was a Limitarian, but not without.

The last text cited by you is 2 Thess. i, 6-9. My limits will hardly allow me at this time to go into a thorough exposition of this passage. But whatever may be its true meaning, I hope before we close our correspondence, that we shall both have a correct understanding of it. I do not doubt but that you believe it relates to the future state. But I must confess, that as yet, I have seen no evidence to favor that idea. In order to arrive at the truth on this subject, it is important that we distinctly understand the time "when the Lord Jesus shall be revealed from heaven with his mighty angels." If this point can be clearly settled in our minds, we shall then know to what period and subject this passage

refers. When we have time to examine but few witnesses, it is a dictate of prudence, to listen to the most valuable. Therefore let us consult the testimony of our Savior. On a certain occasion, "the disciples came unto him privately saying, tell us when shall these things be? And what shall be thy sign of thy coming and of the end of the world?" He then goes on very minutely to answer them, by pointing out the signs that should precede his coming. And then in very clear and forcible language he says, "Verily I say unto, this generation shall not pass till all these things be fulfilled." And on another occasion in view of the persecutions and troubles of his followers he said, "But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the son of man *become*." And again he says, "For the son of man shall come in the glory of his Father, with his angels and then he shall reward every man according to his works, Verily I say unto you, there be some standing here which shall not taste of death till they see the son of man *coming* in his kingdom." More testimony might be adduced, but this satisfies me that the Lord Jesus was revealed from heaven with his mighty angels, during the life-time of some of his disciples. Indeed the language of the apostle conveys the same idea. "To you who are trouble, rest with us, when the Lord Jesus shall be revealed." Would not those to whom the apostles wrote, naturally understand him as speaking of an event which was soon to take place?

Had it not been for the phrase "everlasting destruction," it is probable you would not have quoted this text to prove Paul a Limitarian.—But you are aware that the word everlasting occurs several times in the Scriptures, where it is connected with things which have no reference to a future state. It is a *relative* term. And therefore in order to arrive at its true signification, we must consult the nature of the subject to which it is applied. When applied to God it means endless; but when it is connected with the priesthood of Aaron, it is necessarily limited. And why? Because God in his nature is endless in duration; but the priesthood of Aaron was to be succeeded by another, and consequently it has already had an end. Now, Sir, if you can prove that the word *destruction* signifies endless misery, I can then admit that the word everlasting when applied to it, means the same as when applied to God, that is, as far as the future is concerned.

Should a stranger call on you, and very seriously inform you that he firmly believed that God *will* have *all* men to be saved, and to come unto the knowledge of the truth, and that God worketh *all* things after the counsel of his *own will*, and that he was in the practice of offering up supplications, prayers, intercessions, and giving of thanks for *all* men, and that he did it without wrath and *doubting*, would you not naturally suspect that you were in the company of a Universalist?

I will lay down four propositions. 1. It is God's *will* to save all men. 2. God will accomplish his will. 3. The true Christian *prays* for the salvation of all men. 4. He *prays* in *faith* without wavering or *doubting*. These propositions demonstrate Universalism. Therefore if they can be sustained by Paul's testimony, he was a Universalist.

In writing to Timothy he says, "For this is good and acceptable in the sight of God our Savior, who *will* have *all* men to be saved, and to come unto the knowledge of the truth." To the Ephesians he says, God "worketh *all* things after the counsel of his *own will*." Again to Timothy he says, "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for *all* men. • •

\* \* I will therefore that men pray every where, lifting up holy hands without wrath and *doubting*." The apostle would never exhort others to do that which he himself did not practice. Therefore it is evident that he prayed for *all* men, and prayed in *faith*, nothing doubting, and that he believed that it is God's *will* to save *all*, and that that will *will* be done, hence it is clear that he was a Universalist.

To the Colossians he says, "For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven." And to the Philippians he says, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, Jesus Christ is Lord, to the glory of God the Father." But "it is useless to multiply quotations. Such is Paul's language, and that it is totally inconsistent with the doctrine you avow, is as manifest as language could make it."

Ardently desiring that you may enjoy peace and happiness in time, and firmly believing that you, and I, and a ransomed world, will ultimately participate the glories of immortality.

I am respectfully yours, S. J. HILLIER.  
Rev. CHARLES G. SELLECK.

Original.

#### LET BROTHERLY LOVE CONTINUE.

It has for ages past been the case that all the various sects in Christendom have been very tenacious of their distinctive tenets, and indulged in an unreasonable degree in censoriousness towards others; and hence, bitter prejudice, hatred, and animosity have been engendered, angry controversy has distracted the religious world, and divine charity has been frequently laid wholly aside. To this, however, there have ever been some honorable exceptions. But probably those Christians whose sentiments, feelings, and lives are the purest and the best, have deviated in some degree from the simplicity of primitive Christianity.

It is very apparent in the present age, that professed ministers of the gospel, in their deep anxiety to extend the interests of their own denominations, or raise their own fame, have too frequently departed from the simplicity of apostolic preaching. A candid, open, and manly mode of conversation, preaching, and discussion, is doubtless highly favorable to the establishment and spread of true and just principles and sentiments. Although the truth of the gospel may justly be considered of immense importance, yet *divine love* is still more important.—If we cannot have both, we had much better be without truth than without love; but we should aim to possess both in as high perfection as possible. The truth of the gospel, accompanied with its benevolent influence, while it illumines, refreshes and warms like the sun. The genius of pure Christianity seems to be hovering over our favored republic; but, the terrific thunders of damnation rolling through our land, and the smoke of torment ascending from a vast number of black and gloomy pits, seem to keep her aloft; yet there are some highly favored spots where she descends to alight, and cause her benign influence to be enjoyed.

When gospel truth is first introduced among any people, a different mode seems necessary in management and preaching from what is proper after the truth is established. A pioneer preacher who loves the truth and all mankind, in encountering the obstacles which a corrupt and vindictive theology has reared, and in emancipating man from sin and error, has much both to discourage and to encourage him. He feels

it his duty to display the deformity, cruelty, and inconsistency of sentiments which dishonor our heavenly Father, and torment his children. When his soul is imbued with the cheering and ennobling theme of the gospel, he joyfully proclaims the glad tidings of a world's salvation. With pitiful, pointed, and irresistible arguments, he meets every objection, and thus puts to silence the voice of predjudice, and the clamor of bigotry. With energy of expression and manner, he sets home to the understanding and feelings, the judgments of heaven, or a just punishment for sin. He rebukes with severity and candor the spirit of persecution, of malignity, and of revenge; while he treats with kindness their deluded votaries. Although he feels obliged, sometimes, to speak an unwelcome truth, yet he does not forget to speak it in love. His discourses are generally doctrinal, interspersed with some appropriate practical remarks, deduced from the nature of his subject, and enforcing the christian duties. But he who preaches constantly to one or two societies, studies greater variety and dwells more on practical and experimental religion. It seems that different talents are required to preach as a pioneer, from what are necessary where our sentiments are established; or, a different exercise of the same talents.

In the apostolic age "Paul planted, and Apollos watered." At the period of the Reformation, Luther sowed the seeds of virtue and piety. His "voice made corruption rage, and superstition tremble." His open, bold and fearless manner caused his enemies to quail before him; but, the mild, gentle and benevolent spirit and manner of Melancthon was refreshing rain and sunshine to the seed sown by Luther.

Some at this day seem to have a talent peculiarly fitted to sowing the good seed, and others to watering and cultivating it; the former are generally admired, the latter beloved. It is not unfrequently the case that those who have been very successful in spreading the doctrine of universal grace, have been very unsuccessful in building up societies and churches. On the other hand there probably are those, who would be of but little benefit as pioneer preachers, yet they will build up societies and churches which will increase and flourish under their ministry. The constant influence of good examples, wise management, untiring perseverance, friendly intercourse, and a faculty to make and preserve peace, the most certainly ensure success in building up the good cause we love and respect. An overbearing and dictatorial spirit, may for a short time be borne with from a pioneer preacher, who is much admired, but it soon becomes irksome, disagreeable and even disgusting, to intelligent laymen; therefore, he who would be useful as a settled pastor, must never suffer himself to be exercised by such a spirit, lest he become odious, and forfeit the respect and affection of his people.

M.

Original.

Messrs. Editors—Suffer me to notice Br. C. F. L. F.'s. reply to my article published in No. 17 of the Messenger. He informs us he once adopted the sentiment of the *final* Restoration and limited state of disciplinary correction after death, but was led by the *more weighty* arguments of those who now reject that doctrine, to limit sin and suffering to this mortal state. I presume Br. C. F. L. F. still believes punishment is disciplinary in its nature, and designed for the emendation of the punished. Surely he does not believe it is vindictive. Now if it is disciplinary in its nature, and one of the means employed by a merciful God to bring about the reformation of the offender, it appears reasonable to me to suppose that he will continue to employ it, even in a future world, on those who were totally unreformed by it in this, till it ac-

complishes the object designed, and brings about the desired reformation.

I cannot agree with Br. C. F. L. F. in his exposition of 1 Cor. ix, 24, 25, in which he confines Paul's *crown* or reward to this life. He says, "I have no difficulty in conceiving that every faithful minister, and every philanthropist does obtain in the very nature of his efforts, an incorruptible crown," &c. If the reward was of this description, St. Paul and his brethren, at the time when the words under consideration were spoken, already possessed it, and it would have been more proper if he had said, Let us strive to *retain* our incorruptible crown, &c. rather than *obtain* it. But what puts the matter beyond all dispute, and convinces me that this crown or reward was to be given him in a future world, is his own words respecting it. See Titus iv, 6, 7, 8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my *course*," (or race,) "I have kept the faith; henceforth there is laid up for me a *crown* of righteousness," (the same incorruptible crown,) "which the Lord the righteous judge shall give me at *that day*;" (the day of judgment,) "and not to me only, but unto all them also that love his *appearing*." This I think is decisive evidence that the crown, or reward, which Paul was anxious to *obtain*, not retain, was in a future world. Besides, Peter says to his brethren, the elders, "When the chief shepherd shall appear, ye shall receive a *crown* of glory that fadeth not away." See 1 Peter v, 4. This *appearing* of the chief shepherd, mentioned by Peter, must be the same *appearing* spoken of by Paul, in the 4th of Titus, just quoted, therefore *future*. The whole of the passages adduced, taken in their connexion, I think sufficiently establish the doctrine of future rewards without further testimony. Many other passages however, might be adduced, but I will not mention them now.

Respecting future punishment, Br. C. F. L. F. cannot discover it in the passage proposed for his solution, viz. "We are confident, I say, and willing rather to be absent from the body, and present with the Lord, wherefore we *labor* that whether *present* or *absent* we may be *accepted* of him." See 2 Cor. v, 8, 9. Admit the word *accepted* should be rendered, according to Dr. Clarke, *well pleasing*, it will not remove the difficulty. Surely if we are not pleasing to God, when absent from the body, and in a future world, we cannot be happy, until by our sincere repentance and reformation we become well pleasing in his sight. That the passage under consideration involves the doctrine of future rewards and punishments, is evident from the next verse, where the reason is given why we should labor to be accepted, &c. "For" (says the apostle,) "we must all stand before the *judgment seat of Christ*, that every one may receive the things done in his body, according to that he hath done whether it be *good* or *bad*." Here I conceive rewards and punishments in a future state for our deeds in this world, is plainly taught. But as this passage is by many writers confined to the present state, I will therefore attempt to prove that it is future.

The same *judgment seat of Christ*, spoken of in this verse, is mentioned in Romans, xiv, 10. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the *judgment seat of Christ*."—Why does Paul say "we shall all stand before the *judgment seat of Christ*?" He gives us a sufficient reason in the verse that follows, viz. "For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God—So then every one of us shall give an account of himself to God." Now where shall this be, when we shall all stand before the *judgment seat of Christ* to give an account of our-

selves to God, and to receive according to the things done in the body? Surely in a future world. This we must acknowledge, if we continue our examination a little farther; for we find that Paul after telling us we must all stand before the judgment seat of Christ, &c. Rom. xiv, 10, gives us his authority for making this declaration, by adding in the next verse, "For it is written every knee shall bow," &c. Where I ask is this written, and to what passage does he allude? certainly to Isaiah xlvi, 23, 24, viz. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every *knee shall bow*, every tongue shall swear," (or confess,) "surely shall say, in the Lord have I righteousness and strength: to him shall come; and" (or but,) "all that are *incensed* against him shall," (no doubt previous to the time when each shall say, in the Lord have I righteousness and strength,) "be *ashamed*." The period when this shall take place, must certainly be in a future world.—This I trust no reasonable man will deny. Then it follows that the time when we shall all stand before the judgment seat of Christ to receive according to the things done in the body, must also be in the future world, and that the three passages quoted mean one and the same thing.

I will admit that there are interpolations or supply words, made by the translators, in 2 Cor. v, 10, but from our examination it appears they are correctly supplied, and there are supply words also in Isaiah xlvi, 24 which it is evident are incorrectly supplied, but it is clear that the three passages, viz. 2 Cor. v, 10, Romans, xiv, 10, and Isa. xlvi, 23, 24, have reference to the same event, to the same judgment when we shall receive according to the deeds done in the body. Therefore, I think there is danger if we continue impenitent and remain *incensed* against God, that in this great and general, or rather universal judgment, when we shall all stand before the bar of Christ, of our not being accepted, or of our not being pleasing to God, and of our being *ashamed*, or covered with confusion and guilt, until we become sincere penitents. But that this judgment, or the just award rendered to each individual according to his deeds, will result in the final subjugation and willing submission of all men to Christ, I think we have reason to hope, for St. Paul in Phil. ii, 9, 10, 11, in allusion again to the words of the Prophet, (Isa. xlvi,) says, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father," and again he says, (1 Cor. xii, 3,) "wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed; and that no man can say that *Jesus is the Lord*, but by the *Holy Ghost*."

I cannot close this article without adverting to one expression of Br. C. F. L. F. In his reply to my first communication, after allowing his brethren who believe in future misery, their peculiar views, he adds, "I request the same privilege for myself." I confess I do not understand this. I cannot believe that Br. C. F. L. F. means to intimate that I am one, who would wish to deprive him of that privilege—if he does, I can assure him of his mistake. I am willing every man should be persuaded in his own mind. If in the inquiries I have made of my much respected Br. I have exceeded the bounds of propriety, or evinced any thing like an unchristian spirit, I seriously regret it. I close in the language of the poet—

"If I am right, thy grace impart  
Still in the right to stay,  
If I am wrong, O, teach my heart,  
To find that better way."

S. R. S.

Stamford, Conn.

## WINTER IN THE WEST.

We have before us a couple of very interesting volumes recently from the Press of the Messrs. Harper's, entitled "A Winter in the West, by a New-Yorker." We have not been able to give them a thorough reading, but so far as we have examined them, we have been amply repaid in the pleasure derived therefrom. The author, (Cha's F. Hoffman, Esq.) possesses highly interesting style of writing, and one which will command his work to the attention of the reading community at large.

We have several penciled passages, descriptive of western scenes and manners, which we propose presenting to our readers. We made one extract last week. Below we give the author's interesting description of one of the Wonders of Nature—the great Cumberland Cavern. The letter containing it is dated at Cumberland Gap.

## Cumberland Cavern.

There are three or four houses within as many hundred yards of the little inn at which I am staying; but this appears to be the only tenanted one in the neighborhood. It lies upon the edge of a grove of pines, facing the road, with a green meadow on one side, and the crags of the Cumberland range impending immediately over it on the other. The dividing lines of Kentucky Tennessee, and Virginia here intersect each other; and the triangular section thus made on the confines of these three "sovereign and independent States," is reputed to be a sort of neutral ground, so far as the operation of the laws of either is concerned. A gang of counterfeitors and coiners of false money are said to have their workshops among the deep glens adjacent. I am told that they mingle with the people in the most impudent manner.\* Their fast horses carry them when suspected soon beyond the reach of immediate pursuit; and the seclusion of their rocky dens prevents their being subsequently ferreted out—supposing even that the sheriff's officers should be anxious to encounter these "Cumberland riders." You may form some idea of the facilities for retirement afforded here to these gentry, by accompanying me now through the cavern mentioned in my last.—There is a mountain-torrent within pistol shot of the house, and by following it up about a quarter of a mile, you come to where it rushes from a small opening in the hill side. Passing about a hundred yards ahead, the gorge, which farther down affords a channel to the brook, is abruptly terminated by a precipitous rock; and here, in the face of this rock, overhung by drooping weeds and wild flowers, is the entrance to the cave. It is a ragged aperture, about six feet in diameter, sloping downward from the brink internally about fifteen feet; and when the sun is in certain positions, you may from the outside catch a glimpse of the brook before spoken of, as it gleams over the floor of the cavern, while keeping its way to the outlet lower down the mountain. I had four guides with me, each of whom carried torches; and after lighting them at the entrance, and supplying myself with a long pole to steady my descent down the first steep, we entered the mouth of the cave. A few steps in the shallow water at the bottom led to a sudden turn, where the daylight was at once excluded; and uniting our torches together, to throw their collected light in advance, we discovered that we could only continue our route by entering a deep pool about breast-high, which lay clear as crystal before us. In the middle of this pool a detached crag hung from above, so near to the water's edge as to screen the path beyond; and before entering the water I sent one of the party ahead to ascertain whether there was any dry footing beyond. He shrunk at first from the icy water; but after pausing a moment, when it threatened to reach his shoulders, soon disappeared behind the curtain; and listening to his splashes a moment or two longer, we were glad at last to hear his call to "come on."

\* Whimsically enough, the individual who gave the writer this information subsequently palmed a copper dollar upon him.

Our path in advance did not seem to improve much, however, as we gained the point proposed; for after advancing a few paces over a floor of rock and sand, another pool, still broader, and almost of equal depth, lay yet before us,—*c'est ne que le premier pas, &c.*—and so we went ahead, while our route through this damp and narrow gallery soon terminated in a lofty and dry chamber some fifteen feet in diameter. This was called "The Fire-room," and here we proceeded to kindle some fuel brought with us, and prepare for our farther advance into these dark domains. On the upper side of this chamber, whose floor was a rough inclined plane of about forty-five degrees, there was a narrow hole called "The Blast," barely large enough for the admission of a man's body. Through this aperture the wind rushed with such force as actually to bewilder one, and of course extinguish a torch instantly when placed in contact with it. The passage it afforded ran in an upward direction, and was about five yards in length. Having supplied himself with a brand from the fire, our principal guide led the way through the crevice, and we successively followed, crawling after him on our hands and knees. This, I confess, was a pretty disagreeable piece of business; but when the torches were again lit, and I could look around me, I felt myself amply repaid. The apartment, which from its smooth, dome-like roof is called "The Oven," would cover an area, I should think, judging by the imperfect light, of at least forty feet diameter; though the immense rocks which lie in massive piles upon its floor renders it difficult to judge of its dimensions. These rocks formed a rough knoll in the centre, and clambering with some difficulty to the top, we pursued our way along a rocky ridge, whose profile might have been borrowed from the external features of any of the mountains around. We seemed, indeed, from the numerous rises and descents along our route, to be traversing the broken summit of a mountain, with merely the roof of a cave instead of the canopy of heaven above us. At length, however we descended into a long narrow apartment, called "The Saloon." It had a high square ceiling and a firm floor of clay—firm enough, indeed, for the foot of a dancer. This, I learned from my guides, was the favorite room of the place; but though certainly a most comfortable looking chamber for a picnic, I did not think it compared with the apartment into which I was soon after ushered. "The Gallery of Pillars" realized all that I had ever read of those sparry halls, that lift their glistening columns and sport their fairy tracerie within the bowels of the earth. The form of the grotto was so irregular that it was nearly impossible to make an estimate of its dimensions. The innumerable stalactites, sometimes pendant from the roof, and sometimes raising themselves in single columns from the floor were so clustered together and intermingled, that the actual walls of the subterranean chamber were excluded from view; while the light of our torches, as we waved them aloft, would at one moment be reflected back from a thousand fretted points, and be lost the next in some upward crevice, that led away, the bats alone knew where. But the most striking object in this fairy cell is yet to be mentioned. It was a formation of a spar resembling a frozen waterfall, that reared itself to the height of fifteen or twenty feet, and ran completely across one end of the chamber. The ceiling of the grotto was about ten feet higher, but the petrifying water, which was now dripping from the hanging stalactites above, had united them here and there with the top of this marble cascade, so as to form a Gothic screen of sparry points and pillars along its otherwise smooth round summit. One of the guides succeeded with the aid of his companions in scaling the slippery elevation, and drawing his body

with difficulty between the dropping pillars that knit the top of the congealed cascade to the roof of the grotto, he disappeared in perfect darkness behind the screen. A moment after it seemed as if a hundred lamps were dancing in that part of the cavern. He had merely lighted a couple of candles with which he was supplied, and placed them so as to be reflected from the minute and interlacing fretwork above.

There was yet another chamber to be explored; and being now about a half a mile from the mouth of the cave, it behooved us, if we wished to derive any benefit from our lights in returning, to expedite our movements. Passing then, from the grotto, the uneven floor of which was partly paved with truncated columns of spar, and partly strewn with broken pillars that some barbarous hands had wrenches from their places, we crawled over huge rocks, where the roof of the cavern descended to within three or four feet of the broken floor and came to a rugged declivity, seamed by deep and dark chasms, which rendered the descent difficult and perilous. When we had gained the bottom of this precipice and looked up, the top of the cavern was scarcely discernible by the light of our torches. A limpid brook, about a foot in depth, had here channelled its way in the smooth limestone; following it up for a few yards, a sudden turn brought us to a long semicircular gallery, about five feet in height and hardly more in breadth. This, from the singular echoes it produced, was called "The Music-room;" and no whispering gallery could supply a more remarkable phenomenon of sound. The lowest tone of voice produced a murmur that trembled through the apartment, like the huming sound created by striking upon the wood-work of a guitar,—or rather, I may assimilate the effect produced by some tones, the bass ones particularly, to the low notes which a harp will send forth when the keys of a piano are touched near it. I was very sorry that we had not a musical instrument of some kind with us, to experiment more particularly upon these delicate and not unmelodious echoes. This room was nearly in the form of a crescent, and its smooth ceiling sloped gradually at the farther end till it touched the surface of the winding rivulet. At that point the stream became both broader and deeper; and the cavern not having been yet explored beyond this chamber, I proposed diving into the brook where it disappeared beneath the descending roof, and ascertaining whether it were not possible to rise in an open space beyond. The principal guide, however, declared that he had already tried the experiment, and had nearly been suffocated by getting his head above water in a crevice of the dropping vault, from which it was difficult to extricate himself. We prepared therefore, to retrace our steps; and our lights being nearly exhausted, we reduced their number to two, while winding again through the devious labyrinth. After once or twice slightly missing the way, I emerged at last from this nether world, highly gratified with my subterranean wanderings.

## A MINISTER.

A celebrated preacher, now deceased, in a charge which he delivered to a young minister at his ordination thus addressed him: "Let me remind you, sir, that when you come into this place, and address this people, you are not to bring your little self with you. I repeat this again, sir, that it may more deeply impress your memory; I say that you are never to bring your little self with you. No, sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people in his character, in his precepts, in his promises, and his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

## MESSENGER &amp; UNIVERSALIST.

SATURDAY, MARCH 14, 1835.

## ORCHARD-ST. CHURCH.

Subject for Sunday (to-morrow) Evening, Mark xvi. 16.

## GREENWICH CHURCH.

Subject for Sunday, (to-morrow) Evening, John iii. 3.

## TERMS OF THE MESSENGER.

It will be remembered, or can be seen at any time, on reference to the first page of the Messenger, that its terms are \$2 per annum in advance, or \$2 50 if not paid within the first six months. We allude to the terms now, that subscribers may not hereafter complain of us. Such has been our experience in the past, that we shall be compelled to adhere strictly to the conditions in future, in all cases.—There are now 6 or 7 weeks—subscribers abroad who have not paid can, within that time, save fifty cents, which is no trifling per centage.

Our bills for the city are made out. Subscribers who may be passing near the office, will oblige us by calling in. Those who do not find it convenient to call, will be waited upon soon by a Collector. We hope they will be prepared; so as to give as little trouble, in calling, as possible.

No apology we hope will be needed for the space occupied by the following selected article. The sentiment it breathes, as well as its poetic beauties, we trust, will render it abundantly acceptable to our readers.

## GOD !

BY THE RUSSIAN POET DERSCHAWIN.

O THOU, Eternal One! whose presence bright,  
All space doth occupy—all motion guide;  
Unchang'd thro' Time's all devastating flight,  
Thou only God!—there is no God beside.  
Being above all beings! Mighty One!  
Whom none can comprehend, and none explore;  
Who fill'st existence with Thyself alone;  
Embracing all—supporting—ruling o'er—  
Being whom we call God—and know no more!

In its sublime research, Philosophy  
May measure out the ocean deep—may count  
The sands, or the sun's rays—but, God! for Thee  
There is no weight nor measure; none can mount  
Up to Thy mysteries. Reason's brightest spark,  
Though kindled by Thy light, in vain would try  
To trace Thy counsels, infinite and dark:  
And thought is lost, ere thought can soar so high,  
Even like past moments in eternity!

Thou from primeval nothingness didst call  
First, chaos, then existence—Lord on Thee  
Eternity had its foundation; all  
Sprung forth from Thee:—of light, joy, harmony,  
Soul origin—all life, all beauty, Thine.  
Thy word created all, and doth create:  
Thy splendor fills all space with rays divine.  
Thou art and wert, and shall be, glorious! great!  
Life-giving, life sustaining potentate!

Thy chains the unmeasured universe surround;  
Upheld by Thee, by Thee inspir'd with breath!  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death!  
As sparks mount upwards from the fiery blaze,  
So suns are born, so worlds spring forth from Thee;  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's bright army glitters in thy praise.

A million torches lighted by Thy hand  
Wander unwearyed through the blue abyss;  
They own Thy power, accomplish Thy command,  
All gay with life, all eloquent with bliss,  
What shall we call them! Piles of crystal light?  
A glorious company of golden streams?  
Lamps of celestial ether burning bright?  
Suns lighting systems with their joyous beams?  
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,  
All this magnificence in Thee is lost:—

What are ten thousand worlds compared to Thee!  
And what am I then? Heaven's unnumber'd host,  
Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance weighed  
Against Thy greatness—is a cypher brought  
Against Infinity! What am I, then?—Naught.

Naught!—but the effluvium of Thy light divine,  
Pervading worlds, bath reach'd my bosom too;  
Yes! in my spirit doth Thy Spirit shine,  
As shines a sunbeam in a drop of dew.  
Naught! but I live and on hope's pinions fly  
Eager towards Thy presence: for in Thee  
I live, and breathe, and dwell; aspiring high  
Even to the throne of Thy divinity.  
I am, O GOD! and surely THOU MUST BE!

Thou art! directing, guiding all, Thou art!  
Direct my understanding then to Thee;  
Control my spirit, guide my wand'ring heart;  
Though but an atom midst immensity,  
Still I am something, fashioned by Thy hand!  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the spirit land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit—Deity!  
I can command the light'ning and am dust!  
A monarch, and a slave; a worm, a God!  
Whence came I here, and how? so marvelously  
Constructed and conceiv'd? unknown? This clod  
Lives surely through some higher energy,  
For from himself alone it could not be.

Creator! yes! Thy wisdom and Thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit, and my Lord!  
Thy light, Thy love, in their bright plenitude  
Fill'd me with an immortal soul, to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere,  
Even to its source—to Thee—its Author there.

O thought ineffable! O visions blest!  
Though worthless our conceptions all of Thee,  
Yet shall Thy shadowed image fill our breast,  
And waft its homage to Thy Deity.  
God! thus alone my lowly thoughts can soar;  
Thus seek Thy presence—Being wise and good!  
Midst Thy vast works, admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

## DIFFICULTIES OF UNIVERSALISM.

The course of Lectures, by the Rev. Mr. Slocum on this subject, which have been in progress at the Orchard-st. Church for a short time past, as has been noticed in our two last papers, were closed on Thursday evening, 6th inst. It may appear singular to some, that we should keep our record so far back—that as they closed on Thursday evening of last week, and our paper being dated Saturday, we did not notice them in that No. This will be explained at once when we inform the reader that our paper goes to press on Wednesday evening. This is necessary to meet several mails, to get the paper distributed in the two cities, and have the whole mailing through in season.

The occasion has been a novel one in the extreme—that of a Presbyterian Clergyman, by special invitation from Universalists, lecturing with perfect freedom and frankness, in a Universalist Pulpit, *against Universalism!*—combining, with all the eloquence and zeal that he was master of, the most powerful and cogent arguments that he could suggest against the doctrine of God's universal and efficient grace, and as a consequence, on the contrary, endeavoring to build up and establish in the hearts of his auditors the awful and soul-chilling doctrine of inconceivable and never ending torments, in hell, for a great proportion of the vast family of man—the workmanship of God's own hand. We say the case is novel—we know not of a parallel.

Limitarian preachers have frequently been invited into Universalist pulpits, but they have always had a great

work to do—they "could not come down"! An instance in this city must be fresh in the mind of the reader. We allude to the celebrated Dr. Brownlee. It is now well known that he was expressly invited by Br. Sawyer to repeat his Lectures against Universalism in the Orchard-st. Church; he was promised the free use of the Desk and full and attentive audiences. But Dr. Brownlee had Colleagues and Elders, and their authority was greater than his Divine Master's! These Colleagues and Elders had "pronounced their veto"! Dr. Brownlee had also *immense parochial duties!* He would too, have been under the necessity of taking "up the WHOLE field of debate"! using his own language—[what! did he commence the important work at first by halves?] His Colleagues and Elders had "vetoed" it, and yet it was "really a want of time" which compelled him to decline. He "was not master of his own time;" tho' he could pass round the city, for weeks after being thus invited, and repeat his Lectures in other orthodox churches, instead of going before a Universalist audience, where, above all other places, *duty* called him! and finally, (if we may be allowed a suggestion ourselves,) he had not moral courage to improve the opportunity! and neither has any other individual possessed it, so far as our knowledge extends, until in the case of Mr. Slocum. How long such opportunities would have remained unimproved by Universalists, the reader can judge as well as ourselves.

We think the instance was *never known* of a Universalist being invited into a Limitarian pulpit, to lecture against endless misery, under similar circumstances. If it has been we should like to have it pointed out.

We have endeavored to keep the reader advised of the manner observed through the Lectures, and it has been a source of gratification to us that we have been enabled to speak as favorably thereon, as we have done on the first four. The same general remarks there used, as to manner, may be applied to the last three, if we except the closing one in some particulars. Even in this we would not judge him too decisively; but it seemed to us he departed in some degree from that peculiar frankness and candor which had been generally exhibited on the previous evenings. His Lectures professed to be the "Difficulties of Universalism." In the first, he took for his text, "Prove all things, hold fast that which is good," and instituted, as the standing inquiry throughout the whole, the question, "What saith the Scriptures?" and we confess we could not discover the justice, the argument, or the candor, of presenting in the case, alledged death-bed confessions, or relating numerous little anecdotes, without names or date, which have been repeated time out of mind, and which have actually become palsied by age! We cannot see, we repeat, what all this has to do with "proving all things" in the sense of the apostle, or with the question of his own instituting at the commencement, "What saith the Scriptures?"

The interest manifested in the Lectures and their Review, in this vicinity, led us seriously to think of presenting them to the public, either in pamphlet form or through the Messenger, and we accordingly spoke with Mr. Slocum on the subject. He informed us, that his time would be so much occupied for awhile to come, that it would be very difficult for him to write them out for the Press. We have pretty full notes of them already, but we should choose to have a copy of them under his own hand, that we might be sure not to do him injustice. It is possible he may yet find opportunity to prepare them.

The leading Difficulties, in his mind, which he has been considering, are, The denial, by Universalists, of an endless Hell; the existence of a personal Devil, and a future general Judgment. Their view of the nature of sin, Moral Agency, Penalty of the Law, &c. (and here he took Ballou on the Atonement, and seemed to hold to it with a species of death grasp.) The nature of the evidence adduced by Universalists in favor of their theory, pronouncing it highly *figurative language*, generally speaking, and some historical difficulties. In the 7th lecture, there was a general summing up of the arguments, closing the whole with some anecdotal relations, as before hinted at, with a great effort to get hold of the feelings of his auditors and induce such as were Universalists to renounce their "poisonous doctrine," that they might be sure to be on the *safe side*.—We think his last effort altogether out of place, and uncalled for by the circumstances. For instance, appeals like this, "that they would surely go down to hell, if they died, in their present views"; or words to that effect; and this, too, in a direct appeal to the congregation usually worshipping there. Universalists are not accustomed to act on excited

ment. They desire a reason—a “thus saith the Lord,” for any change of religious opinion they may be desired to make. And we feel confident that the Universalists, at least, in the last audience, would have been much better satisfied with an exhibition of plain, pointed, scripture argument, showing their liability to endless hell torments, than with any appeals to their fears, however eloquent and pathetic.

A remark or two may not perhaps be out of place, in regard to the Collection taken up on the last evening. To a portion of the audience it may be due. For the generally respectful manner in which Mr. Slocum had treated the subject, the Trustees of the Church were disposed to present some acknowledgment, and proposed taking up a collection for his own individual benefit, if there were no special objections on his part. It was designed as a testimony of their respect towards him alone. Notice was given to that effect on the evening before the close, and when repeated on the last evening of the lectures, Mr. Slocum immediately arose, acknowledged the kind attentions of the Trustees, desired the audience to be assured that he did not come there to lecture for their money, and stated that the proceeds should be sacredly devoted to the Presbyterian Education Society. A moments reflection will show that Universalists could not contribute, or would not be likely so to do, under those circumstances. The collection was designed for his own individual benefit—as a mark of respect towards him, and not of approbation to the Education Society.

To his observation, therefore, may unquestionably be attributed the limited collection, (only \$17 or \$18, we understand was obtained.) Had it not been for this, \$75 to \$100 would have been contributed without doubt. We know of \$18 that was promptly withheld by six individuals—\$15 of it with only three! And how could it be otherwise?—They had taken out their money to present to Mr. Slocum, and not to the Education Society! He had a perfect right to make the condition, and they to give or withhold as they pleased. We cannot believe Mr. Slocum was aware of its bearing at the time, but there was of course no time for satisfactory explanation.

We have deemed some allusion to this particular necessary, in justice to the Universalist portion of the audience, and to show that the limited collection was no evidence of, or criterion for, their friendly feeling towards Mr. S. individually.

P.

#### DIFFICULTIES OF ENDLESS MISERY.

We have the pleasure to acquaint the public that Br. Sawyer has proposed to commence a course of Lectures on the “Difficulties of Endless Misery,” giving Mr. Slocum the opportunity of following him immediately, in reply, and that Mr. S. has accepted of the proposition. The Lectures will commence on Monday evening next, 16th inst. at 7 o'clock precisely, in the Orchard-st. church.

P.

#### CONTROVERSY.

By reference to our first page, it will be seen that we this week commence a Correspondence which has recently taken place between Rev. C. G. Selleck, of Ridgefield, Conn. and Br. S. J. Hillyer, of North Salem, N. Y.

We have had some friendly acquaintance with Mr. Selleck in former years, and with that acquaintance, we cannot reconcile all of his manner in his letter to Br. Hillyer, inserted in this No. Then, we found him courteous and affable, but some parts of the letter in question exhibits him in a different light. We are sorry to see so much of a self-righteous, dogmatical spirit, as we think is indicated by him. We can assure Mr. S. that he is mistaken in his correspondent—he does not know him. We do not wish to flatter any one—we merely desire to state plain truth—but if Mr. S. only adorns the doctrine of God our Savior in all things, equally with his worthy correspondent, he need not fear at all for his eternal well being. Let him get acquainted with him—it is his duty now. He commenced the Correspondence; and farther, if Br. H. is intrenched behind that “fatal error,” which he apprehends, he should use all influence, personal and otherwise, to remove the delusion. We can safely answer for his kind and friendly reception.

We need not bespeak confidence in Br. Hillyer's defence of Universalism. Those who know him, know that it will be done in the spirit of the gospel of Christ.

As the second Letter of Mr. Selleck requires an answer of considerable length, it will be divided in sections, and continued from week to week till finished. We shall commence the 2d Letter, and reply, next week.

A letter from Br. Hillyer states that if any apology is

needed for laying the Correspondence before the public, he thinks it will be manifest in the correspondence itself, and that from all the circumstances he feels justified in adopting the course he has done.

P.

#### POPULAR STORIES.

In his closing Lecture on the “Difficulties of Universalism,” Mr. Slocum took occasion to repeat sundry stories indicative, in his estimation, of the unsoundness of Universalism. Among others he related one of a certain individual (the afterwards gave us the name of a Mr. Burke,) residing in Vernon, Oneida county, N. Y. who was long a very zealous Universalist. He had two daughters who were very amiable and pious—they were active members of orthodox churches. They felt much for their poor heretical father. They labored hard with him—they prayed for, and begged, and entreated of him to renounce his soul destroying heresy. He finally became wearied with their importunities, and enjoined it upon them to entreat him no more on the matter—when he came to die he would evince to them the truth or falsity of Universalism. A cessation of their labors theretofore took place. He was shortly, however, laid upon a bed of death, and then, alas! for his Universalism; it all forsook him; it would not stand the test of the dying hour. He called his daughters around him and certified them that Universalism was false, and that it had ruined his soul forever!—and then, so far as we could gather from the speaker's remarks, the dutiful and affectionate daughters were satisfied!

As before stated, Mr. S. afterwards gave us the name of a Mr. Burke, as the individual. If Brs. Skinner and Gross of the Magazine and Advocate, or any of our subscribers in Oneida county, can give us any information on the subject, they will confer a special favor. These stories are frequently originated in so little regard to truth, that it is of some importance to trace them out to their foundation. We would not pretend that it is impossible for a person merely professing Universalism to renounce that profession and embrace limited views; but we are constrained to regard it utterly impossible for one who has in reality seen and tasted that the Lord is gracious—who is well grounded in the doctrine of God's immeasurable grace—who is a Universalist in deed and verity, to return again to the partial doctrines of the church. How can he? It is the loveliness and benevolence, (the goodness,) in the character of the Almighty, that can feast, or even satisfy in any degree, the longing, thirsty soul of any Christian; and shall we be told that he who can slake his thirst with such ardor from one of the smallest streams, (which may become impure in some degree, from its various windings from the fountain head,) will turn in disgust from the pure and inexhaustible fountain itself? How can it be, in the very nature of things? We go farther. We are convinced that it is alone the pure and holy principles of the gospel, as Universalists understand them, that can give permanent rest and peace to any Christian, of whatever name or sect he may be. So long as his partial views are up, he is in constant doubt either for himself or friends, or both, even if his sympathies do not extend to the wide spread family of man; and it is therefore only in seasons when the boundless view of God's mercy and grace rises up before him, swallowing up every other consideration (as was sometimes the case with the pious Watts,) that he experiences that “joy which is unspeakable and full of glory.” And this is Universalism, how muchsoever he may despise it in name.

Universalism may “play round the head, but never reach the heart.” And it is on such cases generally that the pompous relations are predicated, which we hear of converted Universalists. Even these are rare, and their very scarcity, compel our opposers to make the most of them. We are often astonished that Limitarian will avail themselves of this mere *apology* for an argument. While there is but now and then one who leaves Universalism—(and these, by their own admission, mere nominal Universalists)—there are hundreds and thousands of the most pious and valuable among Limitarians, forsaking their partial views, and cleaving with joyful hearts, to the unlimited hopes and promises of the gospel. In addition to our advantage of obtaining hundreds almost to one, we are receiving their most enlightened and valuable members, while they take our *least* valuable. As some brother has well remarked, we are perfectly satisfied with such an exchange as this.

We repeat the request, that our brethren of the Magazine & Advocate, or some friend in Oneida county, would make the inquiries as above and communicate any information that

they may obtain. We do not regard the story of any importance, of itself considered. It may be substantially true, and it may be false, without affecting the question on which it was introduced; but we have reason to suppose Mr. Slocum believed it and attaches considerable importance to it, and we should like to know the foundation of the whole matter. We shall faithfully report it, whatever it may be. If there is any foundation for it, we should like to know whether this Mr. Burke was really a Universalist—an active exemplary defender of the faith, and whether he died under the circumstances stated, charging Universalism with ruining his soul.

It is proper for us to state, that Mr. S. in reply to our inquiry, when it occurred, said “it was several years since;” so that it will be necessary to inquire of those somewhat advanced in life.

There were some other stories related, of which we have the promise of names, &c. which we may hereafter allude to.

P.

#### ENIGMATICAL.

The editor and proprietor (Br. A.) of the *Southern Evangelist*, in a long list of queer “Items,” has the following singular paragraph. We do not clearly understand it. Speak out, brother. Do not deal in parables.

P.

One of the editors (brother P.) of the *New-York Messenger* thinks that “as our Denomination advances in numbers and popular favor, pretenders in the ministry who *preach* but *practice* not will multiply.” Very probable. And the most contemptible of all “pretenders,” are those who affect great *piety* and much *disinterested* zeal for the purity of the Church—those who look upon their brother's faults through a solar microscope, and on their own through a pair of patent self-righteous goggles! Such pretenders are very apt to prefer putting down an opponent by denunciation and the *anathemas* of self-constituted *priestly* conclaves, than by any other process. From all “gag-laws,” and all ecclesiastical dominion “Good Lord deliver us,” and our beloved order.

#### BOSTON YOUNG MEN'S INSTITUTE.

We are gratified in being able to present the following information of the Boston Universalist Young Men's Institute, the formation of which we noticed a few weeks since. We pray that abundant success may crown their laudable exertions in the development of truth. We shall cheerfully comply with their request to forward the “Messenger,” gratuitously.

P.

Dear Sirs—You are doubtless aware of the formation of an Institute in this city, denominated the “BOSTON UNIVERSALIST YOUNG MEN'S INSTITUTE”; also of its purposes.

We have engaged a room for our accommodation, where we hold our meetings. We are about completing arrangements for a Library which we have had in contemplation since the formation of the Institute. We are also making arrangements to procure a copy of the most prominent newspapers of our denomination, and I have been directed by the government of the Society to request a copy of the Messenger, if agreeable to you to furnish us gratis. If you consent to grant our request, please direct the paper, “Boston Universalist Institute.”

Our Society progresses as rapidly as we anticipated; we make weekly additions to our list of signatures, which now amounts to nearly one hundred. Our weekly meetings consist of reading a chapter of the Scriptures, and a debate of some question proposed at a previous meeting. Our monthly meetings are improved by the discharge of business which may come before the Society.

I have not time to give a more detailed account of our proceedings, and must conclude by subscribing myself

Yours, with brotherly regard,

ALBERT F. DOW, Cor. Secretary.

Boston, March 2d, 1835.

#### ORCHARD-ST. CHURCH.

Monday afternoon last, from 3 till 6 o'clock was appropriated for letting the Pews in Orchard street Church for the year, commencing 1st of April next. We were much gratified in witnessing the zeal and interest exhibited to secure seats.

It will be seen by a notice in another place, that the Trustees will be in attendance on Monday afternoon next to accommodate those who are not yet supplied. Individuals wanting seats had better be punctual in attendance. Pew holders take possession of their new seats the 1st Sabbath in April.

## REPRINT OF ENGLISH PERIODICALS.

By the politeness of Peter Hill & Co. Booksellers, 94 Broadway, N. Y. we have been favored with No. 1, for 1835, of the Re-print of *Blackwood's Edinburgh Magazine*, *The Metropolitan*, and the *Foreign Quarterly Review*.—These three works are re-published in connexion, and afforded to subscribers at \$7 in advance. Five persons uniting and remitting \$30, shall each be entitled to a copy. Peck & Newton, New-Haven, Conn. are the Publishers, and Messrs. Peter Hill & Co. as above, are Agents.

## ZOOLOGICAL INSTITUTE.

This Institution will close, in about two weeks, for the season. Individuals who have not yet paid a visit to it, should take an early opportunity of so doing. They cannot better pass a short time than in viewing these wonders of creation. And even with those who have visited it, a repetition of those visits will not be tedious. It is rarely that the inhabitants of this great city have an opportunity of passing a leisure hour in so innocent and interesting a manner. The enterprising proprietors deserve the thanks of community for their exertions to gratify, and for the excellent regulations which have been preserved in the establishment through the present season. P.

## CONCERT OF SACRED MUSIC.

The *Mozart Sacred Music Society*, will give a regular Monthly Concert at the Orchard-st. Church, on TUESDAY EVENING next, 17th inst. Friends to the Society we doubt not will give evidence of their interest by attending. Tickets of admission, 25 cts. each, to be had at this office.

## [FOR THE MESSENGER AND UNIVERSALIST.]

Messrs. Editors—I have recently been informed by Mr. Case that Mr. Urmston denies having made the assertion, respecting the Universalists in Danbury being a set of "red noses," as reported by me in your paper some weeks since. Scripture assures us that "in the mouth of two or three witnesses every word shall be established," and Mr. U. may rest assured that there are three if not more good and responsible witnesses who heard him utter the silly speech which he now flatly denies. His denial will not avail him any thing, when confronted by such ample testimony as can be produced, and will be if necessary. Would health permit, I might procure their certificates to send with this, but it is not prudent for me to be out much, and I do not apprehend that he will venture a public denial of it. J. B. N.

New-town, Feb. 1835.

## REFLECTIONS ON GOD AS OUR FATHER.

Yes—thou art our Father, and thou never ceasest to be so, whether thou refusest or grantest our request; whether thou causest us to rejoice in thy blessings, or to be afflicted with the loss of them: whether thou openest thy hand to bless us, or layest it upon us to correct us; whether thou preservest us in the enjoyment of this life, or callest us by death to a more perfect state. In all thy dealings with us thou actest the part of a parent, of a wise and indulgent Father.

Thy parental regards are constant and unchangeable. No accident, no passion, no revolution of time can lessen them. Even our sins will not deprive us of thy love and compassion. Thou wilt treat us with a fatherly indulgence; "as a father pitieh his children, so the Lord pitieh them that fear him." When thou dost punish us, it is with a view to our improvement, and since thou art wise as thou art powerful, it is impossible thou shouldst be disappointed of the end thou hast in view, which is sooner or later to make thy creatures happy.

And should not so good a God, so kind a Father, possess all my love? Should I not joyfully submit to all his dispensations? Shall I not commit myself entirely into his hands? Assured of his protection and his love, shall I not tranquilly pass my days under the shadow of his wings? Yes, O my God, I yield myself

entirely to thy fatherly care. To thee alone I raise my regards; it is upon thee alone I fix all my hopes; it is from thee, with a truly filial confidence, I expect felicity. Defended by thee, what have I to fear? Thy providence will provide for all my wants. Whether the path in which I walk be dark or light, rough or smooth, conducted by thy hand, I shall walk with firmness, persuaded it will lead to the happiness for which thou hast designed me. May this conviction strengthen and rejoice my heart during my pilgrimage, may it enable me to discharge my duty, and to bear with patience and resignation the adversities of life. Amen.

## LOVE OF GOD.

For this is the love of God, that we keep his commandments. 1 John, v. 3.

Love is declared in the scriptures to be the fulfilling of the law. "Whosoever loveth, says John, is born of God"—and also, as quoted above, "for this is the love of God, that we keep his commandments." Love, then is the moving principle to the performance of our duty to our Maker; and he who has this love will not fail of keeping the divine commands.

There is no greater inducement to hold out to the children of men in order to secure their obedience, than that of Divine Love. This is far more effectual than all the terrific thunders of eternal wrath. Men may be drawn, but they will never be driven through fear, to a willing and cheerful obedience and love of their heavenly Father. It is a statement made by the Rev. John Brown, a missionary, at a missionary meeting in London, concerning the Haytiens, that "when expatiating on the love of God in giving his Son to die for them, I have seen them melt, and the big tear roll down their sable faces."—Here is direct testimony of the effect of the law of love. O, that preachers would consider this subject, and ask themselves if the eternal wrath of God is a fit subject ever to hold out to the children of men. We believe many must answer, nay. It can certainly make no man better; for he who worships through such motives is no better than a slave—and *slavery* is not the effect of the truth. That "maketh free." The poet justly observes—

"The law of heaven is love; and tho' its name  
Has been usurped by passion and profaned  
To its unholv uses through all time,  
Still, the eternal principle is pure.  
And is these deep affections that we feel  
Omnipotent within us, we but see  
The lavish measure in which love is given.  
And in the yearning tenderness of a child  
For every bird that sings above its head,  
And every creature feeding on the hill,  
And every tree, and flower, and running brook;  
We see how every thing was made to love,  
And how they cry, who, in a world like this  
Find any thing to hate but human pride."

Star and Universalist.

## A SUPPOSITION.

Suppose, reader, God had never made more than one human soul. This, as the workmanship of his hand, he loved with the affection of a God, and designed it to glorify him and enjoy him forever. But having made it "subject to vanity, not willingly, but by reason of Him who [so] subjected it in hope," he saw it fall into "divers temptations" and transgress that law without which there could have been no transgression. To restore it to holiness and happiness, and to the end that its present light afflictions which come upon it in consequence of its subjection to vanity,—he was graciously pleased so infinitely to manifest His love for it, and his desire for its eternal salvation, as to send forth his son Jesus Christ to redeem and save it. We say, suppose there had been *one* soul in the Universe, this the object of the Creator's love, and thus the object of redeeming grace through Jesus Christ. Think you that the divine wisdom and power would not devise and execute some plan for the salvation of this soul, according to the purposes

of His goodness? Would he submit to the disappointment of seeing his own purposes defeated, and of beholding that beloved soul given up forever as the sport of devils incarnate, to curse the sacred Majesty, world without end? No! no indeed! say you—impossible! were there but *one* soul in the Universe the supreme Being would contrive some way to save it. But stop a moment reader. Wherein is the case altered in the least, whether the supposition embrace one or many souls? Does God love one less, because there are others equally beloved? Is he less able to save any soul because he has millions of souls to save? Is God divided in his affections or weakened in his ability, by the multiplicity of beings in his universe? Certainly not. The true view of the subject is, to regard God as being as good to every individual of the whole, as if that individual were the whole of his moral creation. Reader, depend upon it,—God is as much your Friend, and his power and wisdom are as much pledged to save you, as if you were the only human being the Creator ever made. And this remark is equally as true of every other human being in existence, as it is of you. God created all and each individual of the whole. He wills to save all, and sent his Son to taste death for every man. He will do all to his pleasure. Christ shall see of the travail of his soul and be satisfied. Glory to God in the highest! Amen.—*Maine Christian Intel.*

## MOHAMMEDAN MISSIONARIES.

It is stated in the English papers, that a Missionary from Turkey is engaged in London in endeavoring to convert what he regards as the heathen (i. e. christians) in that realm, to the religion of the Koran. And why should not the Grand Turk send Missionaries to England and America? Mohammedans most surely believe—indeed they say they *know*—that every soul of man who does not believe the Koran and worship the Prophet, will burn forever in the seventh hell. If they have any compassion, then, on their fellow men, why should they not send Missionaries hither to convert us heathen to Islamism, in order that thereby we may be saved? ---*Ibid.*

## Married.

In New-York city, on the evening of the 8th inst. by the Rev. T. J. Sawyer, Mr. AMASA STARKS and Miss SARAH ANN WOODWORTH.

In North Salem, N. Y. on Sunday evening, Feb. 22d, by Rev. S. J. Hillyer, Mr. EDWIN C. SFARIES, of Ridgefield, Conn. and Miss MARIETTA, daughter of Mr. James Jarvis.

## Died.

In New-York, on the 26th ult. MARGARET ANN, daughter of Wm. McDougal, aged 2 years.

On the same day, EDWARD, son of Andrew Walker, in the 5th year of his age.

On the 28th ult. after a distressing and protracted illness, OLIVER JAHNE, aged 27 years.

On the 2d inst. MARGARET, wife of Thomas K. Brooks, in the 29th year of her age.

On the 5th inst. SAMUEL COOLEY, son of Charles Monroe, in the 5th year of his age.

On the 6th inst. ELIZA M. only daughter of — Avery, in the 16th year of her age.

On the 10th inst. LEONARD SIMONS, aged 11 years.

In Somers, N. Y. March 3d, JANE, daughter of Mr. Lewis Bailey, aged 4 years and 2 months.

## Renting of Pews.

The Trustees will be in attendance at the Orchard-st. Church, on next Monday afternoon, 16th inst. from 3 till 5 o'clock, for the purpose of renting the balance of the Pews. Persons desirous of obtaining part Pews, or single seats are requested to be present at that time, when every exertion will be made to accommodate them.

## Religious Notices.

Br. M. H. Smith, of Hartford, Conn. will preach in Philadelphia the 15th inst. (to morrow) and Sunday the 22d inst. on exchange with Br. S. W. Fuller, who will supply his desk in Hartford.

Br. F. Hitchcock, will preach in Columbia, Morris county, N. J. Sunday, 22d inst.

Br. L. C. Marvin, will preach in Newark the 2d and 3d Sabbaths in April.

Br. S. J. Hillyer will preach in Newark, 22d inst.

## Original.

## NIGHT.

Beneath the horizon, the sun  
Has hid his golden light;  
Another day his course hath run—  
We hail another night.

The moon her gentle light affords,  
Stars glisten in the sky,  
Nature seems hushed, with one accord,  
All sounds in slumber die.

With toil and labor weary grown,  
We bless that sacred power,  
Which so much love for us hath shown,  
In granting us this hour.

In sleep our sorrows we forget—  
Though in life's tempest toss'd,  
Though evils may our path beset,  
In slumber they are lost.

This hour to meditation dear,  
Devotion should inspire—  
There is a God—all should reverence—  
His mercy, all require.

E. P. C.

## THE BEGGAR AND BANKER.

"Stand out of my way," said a rough, surly voice under my window, one day as I sat musing over the bustling scenes below me, at my lodging in Chestnut street. "Your honor will please to recollect," replied a sharp and somewhat indignant voice, "that I am a beggar, and have as much right to the road as yourself." "I am a banker," was retorted still more gruffly and angrily.

Amused at this strange dialogue, I leaned over the casement and beheld a couple of citizens, in the position which a pugilist would probably denominate squared, their countenances somewhat menacing, and their persons presenting a contrast at once ludicrous and instructive. The one was a purse proud, lordly-mannered man, apparelled in silk, and protecting a carcase of nearly the circumference of a hogshead—and the other a ragged and dirty, but equally important personage; and from a comparison of their countenances, it would have puzzled the most profound M. D. to determine which of their rotundities was best stored habitually with good victuals and drink.

Upon a close observation, however, of the countenance of the banker, I discovered, almost as soon as my eye fell upon it, a line bespeaking something of humor and awakened curiosity, as he stood fixed and eyed his antagonist; and this became more clear and conspicuous when he lowered his tone and asked, "How will you make this right appear?" "How!" said the beggar, "why listen a moment, and I'll learn you. In the first place do you take notice that God has given me a soul and body, just as good for all the purposes of thinking, eating, and drinking, and taking my pleasure, as he has you—and then you may remember Dives and Lazarus just as we pass. Then, again, it is a free country, and here too we are on an equality—for you must know that here, even a beggar's dog may look a gentleman in the face with as much indifference as he would a brother. I and you have the same common master, are equally free, live equally easy, are both travelling to the same place, and both have to die and be buried in the end."

"But," interrupted the banker, "do you pretend there is no difference between a beggar and a banker?" "Not in the least," rejoined the other, with the utmost readiness, "not in the least *essentials*. You swagger and drink wine in company of your own choosing, I swagger and drink beer, which I like better than your wine, in company which I like better than your company. You make thousands a day perhaps, I make a shilling perhaps; if you're contented, I am; we're equally happy at night. You dress in new clothes, I am just as comfortable in old ones, and have no trouble in keeping them from soiling. If I have less

property than you, I have less to care about; if fewer friends, I have less friendship to lose, and if I do not make as great a shadow on the pavement, I am as great as you. Besides, my word for it, I have fewer enemies, meet with fewer losses, carry as light a heart, and sing as many songs as the best of you."

"And then," said the banker, who had all along tried to slip in a word edgeways, "is the contempt of the world nothing?"

"The envy of the world is as bad as its contempt, you have perhaps the one, and I share of the other. We are matched there, too. And besides, the world deals in this matter equally unjust with us both, you and I live by our wits, instead of living by our industry, and the only difference in this particular worth naming is, that it costs society more to maintain you than it does me; I am content with a little, you want a great deal. Neither of us raise grain or potatoes, or weave cloth, or manufacture any thing useful; we therefore add nothing to the common stock; we are only consumers, and if the world judged with strict impartiality, it seems to me I would be pronounced the cleverest fellow."

Some passers by, here interrupted the conversation. The disputants separated, apparently good friends; and I drew in my head ejaculating somewhat in the manner of Alexander in the play—is there, then, no more difference between a beggar and a banker?

But several years have since passed away and now both these individuals have paid the debt of nature. They died as they lived, the one a banker and the other a beggar. I examined both of their graves, when I next visited the city; they were of a similar length and breadth, the grass grew equally green above each; the sun looked down as pleasant on one as on the other. No honors, pleasures, delights, clustered round the grave of the rich man. No finger of scorn was pointed to that of the poor man. They were both equally deserted, lonely, and forgotten! I thought, too, of the destinies to which they had passed—of that state in which temporal distinctions exist not, where pride, and the circumstances which surround this life, never find admittance. Then the distinctions of time appeared indeed as an atom in the sunbeam compared with the endless glories, in that changeless state to which they both had passed.

## PROPOSALS

For publishing the Fourteenth Volume of the  
Religious Inquirer and Gospel Anchor.

This publication is one of the oldest periodicals connected with the denomination of Universalists. It has long been a messenger of peace and glad tidings to the children of men. It was commenced with a small patronage, continued for some time at a pecuniary sacrifice—has made its way through 'good report and through evil,' through the various changes and fluctuations incident to such publications, and has been sustained to the present time. And it can hardly be presumed that those who have heretofore been its friends and patrons will, at this advanced stage of its existence, suffer it to discontinue for want of support.

The present proprietors have spared no pains to render it useful and interesting, and every way worthy the patronage of an enlightened public. They have, to be sure, met with many difficulties and discouragements in their course. They can assure their patrons however that such arrangements are made as, with the blessing of heaven, to insure, *positively*, the publication of another volume. And while they acknowledge their many obligations, do they look in vain for support and patronage from a liberal community? They trust not. They are compelled indeed to solicit renewed exertions on the part of their friends and subscribers to extend the circulation and advance the interests of the paper.

Grateful for the patronage already received, and encouraged by the growing interest and confidence in favor of the paper, they will assiduously endeavor to render the coming volume still more worthy of patronage. The course they have taken, since the paper came under their control, will give some idea of the course they intend to pursue in future. They are not however without their faults and errors; and will therefore avail themselves of every improvement which may be suggested in reference to its future management.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the final holiness and happiness of all intelligent beings, and the great duty they owe to God, themselves, and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymeneal and Obituary notices; Poetry and Miscellany. Articles from opposers, as well as friends, and discussions of the great question of universal reconciliation, will be admitted into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the inculcation and advancement of truth, virtue and piety, in opposition to error, vice and impiety.

The favors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured; and no pains will be spared to present a pleasing variety of useful matter, and combine instruction with delight.

The typographical execution of the 14th volume will be materially improved, and of course its expense considerably increased. The proprietors therefore expect, as they intend to merit, and must rely upon, the increased exertions of their patrons to extend the circulation of the paper so as to meet the expense. They trust that they shall have an increased list of prompt paying subscribers.

**CONDITIONS.**—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, (commencing on the first in April,) on a Royal sheet of fine white paper, in a quarto form, with new type, at \$2.00 per annum. \$1.50, if paid in advance, or within four months from the time of subscribing. Agents and companies who become responsible for nine copies, shall be allowed the tenth gratis, and so in proportion for a larger number. Letters must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

Universalist clergymen, post-masters and responsible men, friendly to the cause and to the paper, are respectfully requested to act as *Agents* in extending its circulation and usefulness. Names of new subscribers should be returned before the first of April 1835.

## Universalist Books,

A general assortment of BOOKS, PAMPHLETS, &c. treating of the doctrine of Universal Salvation from the final restoration of all men to holiness and happiness, may be found on application at the Publishing Office of the Messenger and Universalist, No. 2 Marble Building, Chatham-Square, (foot of Bowery,) N. Y.  Entrances in the Drug Store. Friends, and opposers of that sentiment, too, are respectfully invited to call and examine the works. Among them are a great variety of cheap Pamphlets, comprising Sermons, &c. Those unacquainted with Universalism, are especially invited to call. They will be likely to obtain more correct views of our doctrine, from our own statements of it, than from those of deeply prejudiced opposers.

## Ballou's Nine Sermons,

Delivered in Philadelphia in Nov. 1834, just received and for sale, wholesale and retail, at this office. Retail, 50 cts. All orders promptly executed.